UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes

Francis Neilson Louis L. Mann Curtis W. Reese

The Traveler

By ARTHUR L. WEATHERLY

The Nobel Peace Prize

By GEORG DEMARTIAL

The Misfortune of the Saints

By ALGERNON S. CRAPSEY

VOLUME XCVII NUMBER 1

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Contents

EDITORIAL—
Notes 3
The Traveler—ARTHUR L. WEATHERLY 5
Jottings.—J. H. H. 6
Editorial Correspondence:
American Notes—Three Men of the Orient—REV. SYDNEY STRONG 6
The Nobel Peace Prize—GEORG DEMARTIAL 8
ARTICLES—
The Misfortune of the Saints—ALGERNON S. CRAPSEY 9
St. Paul and Mahatma Gandhi—*C. F. Andrews.* 10
POETRY—
Warfare—*H. Chattopadhyaya* 3
The Glory That Doth Everywhere Abound—VICTOR E. SOUTHWORTH 10
CORRESPONDENCE—
The Gandhi Autobiography—
I. SYDNEY STRONG
II. LYNDE DENIG 11
"Margery" and Psychical Research (An Exchange of Letters)—HARRIET HOPKINS KEITH and JOHN HAYNES HOLMES 11
The Kropotkin Library in Moscow—ANNE COBDEN-SANDERSON 14
THE FIELD—
International Fellowship of Reconciliation 15
Japanese Brotherhood Scholarship 16

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVII MONDAY, MARCH 1, 1926 NUMBER 1

WARFARE

Love moves between a silence and a cry
And we are caught between its flow and ebb.
About the framework of a dead blue fly
A spider weaves its wonder-world of web.

A leaf-green lizard chases all the night
White moths along the wall. A rapturous shriek
Shatters the heart of dawn. The slaughterous kite
Soars gaily with a chicken in its beak.

Life moves between a silence and a cry
And ceaselessly, as the long days go by,
We pounce upon each other, you and I!

H. Chattopadhyaya.

Swarajya Annual Congress No. 126.

Gandhi's autobiography, to be published serially in these columns beginning April 5th next, takes on a great significance in view of the Mahatma's recent decision to retire from public life for a period of one year, which means this calendar year 1926. Private advices just received by us from India state that, during his retirement, Gandhi will devote his attention to the administration of his Ashram (School of Truth) and to the work of his great Spinners Association. In addition, he will seek that rest and refreshment of body and spirit which have been so sorely tried since his release from prison.

"Mahatmaji," writes our correspondent, "does require rest. His life is an asset not only to India but to the whole world. The recent fast that he inflicted upon himself, for some gross misbehavior on the part of his followers in the Ashram, has considerably reduced him in weight. Though the fast of a week or two is nothing to Mahatmaji, yet in his advanced age nature would work its course."

Our correspondent expresses the earnest hope that the world will "assist Gandhi in sticking to his decision"—that it will respect his retirement, in other words, and thus not intrude during this period upon the sacred privacy of his life and thought. This it will do; we have no doubt. Meanwhile it is comforting to know that through his autobiography, published in India in his own magazine, *Young India,* and in this country in UNITY, he will keep in communication with his followers everywhere. Never did the world need so sorely as it does today the counsel of such a spirit, the example and inspiration of such a career. It is a thousand times fortunate that at just this moment when Gandhi is reinvigorating and rededicating his life, he should be writing his "Story of My Experiments With Truth" and giving it to the world.

The settlement of the coal strike is exactly what the New York *World* has called it, "a truce." The use of this significant word shows exactly what the situation in the mining industry really is—namely, a state of open warfare as between owners and operatives. For six months past, the battle has been raging upon every front, with no advantage and heavy losses to both sides. Now a "truce" is announced for five years, and carefully guaranteed for that period by an elaborate system of arbitration, so that the combatants may marshal their strength afresh and prepare it for the new outbreak of hostilities a half-decade hence. And this is the spectacle offered to the world and to posterity by a society that claims to be civilized! If anything could be more ridiculous, more utterly shameful and disgraceful, we would like to know what it is. Here is a commodity—anthracite coal—which is a basic necessity of life as we live it today. Its existence is due to no initiative, no discovery, no inventive genius of any man, but only to the natural processes of the material universe. By accident of law and custom, it lies in the hands of private individuals who use it exclusively for profit at the expense of the general public on the one hand and of labor on the other. And labor, organized as the public is not, makes war upon the possessors of this rich treasure, that some share of the profits may come to the workers who contribute the only human element involved in the entire enterprise. With the result of confusion, chaos, destruction, death always incident to a struggle in terms of force and violence! Could anything, we repeat, be more ridiculous, more tragic? Yet this is only one characteristic phase of our whole industrial world, which is ruled by competition and not cooperation, for profit and not for use, in the spirit of selfishness and not of service, to the end of war and not of peace. How long are we to endure so outrageous a situation? When will society take over the control of industry as well as politics, and dedicate it to "the general welfare?" Some day we shall discover that private rule in private interest is as intolerable in the one case as in the other, and end it forthwith.

Here is news to cheer the heart! The town of Le Roy, New York, has a certain park called Trigon Park. In this park, as in many such places in the United States, are two huge cannon dating from

Revolutionary days. Recently the Park Improvement Committee of Le Roy undertook to make some changes in Trigon Park, and found these two cannon very much in the way. They took up too much room—they were not ornamental—they were more objectionable than valuable as souvenirs. So the Committee decided to get rid of them. Failing to find a junk dealer who could make use of them, the Committee buried the cannon where they stood and thus removed them forever from the sight of men. This is a remarkable episode, first as indicating the solution of the problem presented by cannon of this sort, and secondly as indicating the practicability of this solution. We have long believed that the cannon and flags and guns and soldiers' monuments and statues of military heroes, which clutter up the landscape of this country are not only an eyesore but a disgrace. If there is anything well calculated to maintain the military spirit and kill the dream of peace it is this rubbish of war relics. Every village green has its soldiers' monument. Every park and common its cannon, every state house its guns and swords and battleflags. We would have given these objects to the junk dealers long since, if we had had our way, but we never imagined that any but a few fanatics would agree with us. O, we of little faith! For here are the officials of a town right near at hand actually doing this very thing! The Sons of the American Revolution have of course protested against this sacrilegious treatment of relics which should "be a perpetual object lesson in patriotism." The Daughters, as soon as they hear of it, may be counted upon to scream like fish-wives. If the American Legion rowdies do not precipitate a riot, it will be lucky. But the thing has been done—the precedent has been established. O, be joyful!

Prisons seem everywhere to be hell on earth. The 200th anniversary of the birth of John Howard, which comes this year, reminds us of the marvellous reforms in prison administration achieved by this great and good man. But still today the jail is a horror in every country. From India, for example, comes to us this statement by a first-hand observer:

> "The writer has seen with his own eyes the punishment some of the prisoners receive in some of the Indian jails. The prisoners are flogged with iron chains, and tortured, and the so-called soothing balm of salt water applied on the body after the prisoners are whipped and then made to stand in the hot-baked sand of a river bed during the hottest part of the day, when the sun rays could pierce the body. Some of the prisoners are tied to trees and are beaten till they are unconscious. Some of the prisoners are kept during the winter in icy water for hours together."

"No nation on earth," writes our informant, "has witnessed such cruel punishments in jail as India." But we doubt it! Here is a case where one country is just about as bad as another. We read this above report only to be reminded of what we know about prisons in Hungary and Russia; then the thought of Russia brought instantly to mind what we have seen and read and heard about prisons right here in America. The whole thing is and always has been damnable, fundamentally because it is wrong for men to seize their fellowmen for purposes of *punishment*. Restrain them, teach them, heal them, as we restrain and teach and heal the sick—yes! But punish them—never! May it not be possible for this bi-centenary year of John Howard's birth to witness the organization of a new and greater movement for prison reform? The 200th birthday comes on September 2nd next. Why not begin now to start a crusade which by fall will have awakened the nations to the work of justice for the prisoner? *"I was in prison, and ye came unto me!"* Is it not time that all men did this, and thus answered the challenge of the Nazarene?

We like to check up on the "best-sellers" every now and then, to see what people are reading. A recent list shows Anne Parrish's "The Perennial Bachelor" in the lead among current works of fiction. This is an evidence of excellent public taste, for this novel is of altogether superior character. Next comes "The Keeper of the Bees," by Gene Stratton-Porter—a terrible drop into the lower depths. The third book is Willa Cather's "The Professor's House," which sounds well, for Miss Cather is an author of established reputation. But this woman writes her books the way Beethoven wrote his symphonies—a good one every other time, and this was not one of the times. E. Barrington's "Glorious Apollo" follows, which is not bad, as this author's work is not bad, and her subjects are serious. Then comes "Soundings," which takes us down quite a bit, and lastly A. S. M. Hutchinson's "One Increasing Purpose," which gives us another awful drop, for in this book the author of "If Winter Comes" is almost wholly unworthy of himself. Taking this group of novels as a whole, we find it most encouraging. It includes books of high quality and authors of well-deserved reputation. Even more encouraging is the list of "best-sellers" in the non-fiction group. Here appear in order Viscount Grey's "Twenty-five Years," Amy Lowell's "John Keats," the third volume of the letters of Walter Hines Page, Bruce Barton's "The Man Nobody Knows," Andre Maurois's "Ariel," and Herman Keyserling's "The Travel Diary of a Philosopher." We call this list remarkable. Bruce Barton's book on Jesus is pretty bad, but even so it is an honest interpretation of a modern Christ as contrasted with the Papini "rot" which appeared among the "best-sellers" a year ago. The other five, however, are all books of first-class importance and first-class merit. When we find two such books as Lowell's "Keats" and Keyserling's "Diary" in active popular demand, we may well have confidence that reading is not yet one of "the lost arts." Of the more recent books, we are waiting to

see if Dreiser's "American Tragedy" and Sandburg's "Abraham Lincoln" will qualify among the leaders.

We seem to have created an impression in these columns that we are opposed to denominations. We are not! We are no more opposed to denominations than we are opposed to Masonic bodies, Odd Fellows' Lodges, Elks, Rotarians, Daughters of the American Revolution, Boy Scouts, Hibernians, Sons of Noah, and what not. Americans have a perfect genius for, as well as an endless delight in, creating organizations of one kind and another, and we see no reason why they should not indulge themselves in this innocent pastime to the limit. So if they want to be Methodists, and Presbyterians, and Universalists and Holy Rollers, and a hundred and fifty odd other sects, as well as Kiwanians, and Lions, and Mystic Shriners, and American Legionaries, we have not the slightest objection in the world. Denominations strike us as being just as legitimate as any other of the multitudinous organizations which variegate the social landscape of our American life. All we object to is our habit of calling these denominations *religious!* They are nothing of the sort. Congregationalism as such has no more to do with religion than the G. A. R. Baptists as such are not religious any more than Red Men. A sectarian church as such is just as much and just as little a spiritual institution as a Lodge, or any other kind of private club or fraternity. Indeed, when we see the elaborate ritual of the Masons, for example, their noble services of devotion, their relations of brotherhood one with another, their munificent charities, their majestic temples, we are inclined to feel that they are more of a religious body than many a hard-shelled theological Protestant denomination. At bottom, however, in such organizations as this, with their exclusive membership, their private pieties, their self-centered zeal, their socially divisive influence, we see nothing essentially religious at all. So we end where we started! We have no objection or hostility to denominations as such, any more than we have to any other kind of private fraternal or social organization. We simply beg to submit that such denominational groupings have nothing to do with religion.

Frederick Starr has lately received one of the medals struck in commemoration of the two hundredth anniversary of the Central University of Venezuela, at Caracas. The anniversary was celebrated in August with much pomp and ceremony. The medal was sent to Prof. Starr through the Rector of the University, Dr. Diego Carbonell. It is a good piece of die work. It is of bronze, measuring 2⅜ inches in diameter. On the reverse is a female figure, holding nine lighted torches in her right hand and a wreath of olive in the left, typifying the nine subjects of instruction in the University at its founding and the reward for diligence in study. Behind her are the buildings of the University, with mountains and the rising sun as a background. Before her is a plaque bearing the dates of the royal edict, the papal approval, and the actual founding of the University, the latter being August 11, 1725. The obverse bears the national coat of arms and the inscription Universidad Central de Venezuela. II. viii. MCMXXV.

The three oldest institutions of higher learning in the United States are Harvard (1636), William and Mary (1693) and Yale (1701). These all antedate the Central University of Venezuela. The oldest universities of Latin America were those of Mexico and Lima (Peru), both of which were founded in 1553, almost seventy years before the Pilgrims landed at Plymouth Rock.

The Traveler

On a bright clear day a Traveler fell in with a Wanderer. The Traveler walked with light and easy steps; the Wanderer trudged slowly by his side. As they went along, the Traveler spoke of the beauties of the road, the revelations of God on either hand. At last he asked the Wanderer if he would not like to ascend with him the Mountain of the Spirit. From it, he said, was to be seen a most glorious view of the great stretches of life. His companion hesitated, complained of his weariness and the difficulty of the climb. The Traveler urged, and the Wanderer finally consented to undertake the ascent.

They turned from the smooth road to a well beaten path, and soon were among the rocks. Up, up they went, the Traveler in the lead, the Wanderer wearily following. The path was steep and the obstructions many. Soon the Wanderer was panting for breath. The peak had disappeared. Ridges of granite boulders were surmounted, only to reveal others against the sky. The path became precipitous. The dangers increased. The Wanderer slipped and fell, and would have turned back but for the cheery words of his comrade. As he went forward, he bent his head. Sullen, dogged determination carried him forward. He never turned to view the valley.

He thought they were alone on the rugged mountain-side. His heart beat violently, and he shrank back with fear when he heard a voice, the trembling, querulous voice of an old man at his side begging for help over the hard, steep place. When he turned and saw the aged man, he said,

"You are too old. You never can make the peak. Go back."

The old man shrank from him. Again he started

with face turned to the rocky path. Again he heard the voice of his new companion asking for help, help just over this one hard place. And a second time he refused. Then he heard the hard breathing, the sighs of the one at his side. A spark of compassion lighted his soul. Silently he extended his hand. The two, the Wanderer and the old man went on together. After a bit the old man said:

"Let us rest, and enjoy the scene."

As they sat together and looked back over the distance passed, a strange feeling of peace and rest came to the Wanderer. Then he said:

"Let us go on together."

And with strong hand he lifted the old man to his feet. He looked for the Traveler, and saw him far on in the distance. He was surrounded by a group of companions. Their hands were clasped together. Up, up they went, toward the peak. They were singing songs of gladness. He turned to his companion and saw that he clasped the hand of another, and that this one extended his to a third. He saw that he was a member of a great company. A sigh broke from his lips, and then he too sang a song of gladness. The weariness was gone. He was a Traveler.

ARTHUR L. WEATHERLY

Jottings

The Ashram, to which Mahatma Gandhi has just retired, is described by a disciple as his very "life and soul." In character a school for the instruction of his followers, it has become in Gandhi's mind the ideal institution which he hopes to bequeath to posterity for the service of humanity.

The New York *Times* has been publishing a series of articles in "Our New World" by "The Statesmen Who Are Helping to Shape It." The first article was written by M. Poincaré! It is doubtful if anybody else but the New York *Times* would describe the ex-premier of France as one of the statesmen who is today "helping to shape our *new* world."

Romain Rolland's play, "A Play of Love and Death," was produced in honor of his 60th birthday in January last at the Czech National Theatre in Prague. This drama is described as "probably the best play of the year. It possesses a moral beauty similar to that found in St. Joan."

We wonder how many new biographies of Jesus are going to be published in the next five years. If as many appear as have appeared in the last five years, confusion about the Nazarene will certainly be worse confounded than at any previous period of history.

Religious persecution takes strange forms in these latter days, and martyrs die bravely as ever for strange causes. Thus a recent dispatch from Turkey states that two devout Mohammedans in Kerasunt have been condemned to death by hanging for refusing to abandon their fezzes.

We are all wrong in calling Gandhi, of India, the greatest man in the world. So at least we are instructed by the New Zealand school-boys who have declared in a recent poll that the greatest men in the world today are King George V, the Prince of Wales, and Henry Ford.

J. H. H.

American Notes

[Editorial Correspondence]

Three Men of the Orient

That America and the Orient will deal increasingly with each is of interest to all who dwell upon the Pacific. During the past week I have had conversations with three men from the Orient that will illustrate somewhat the direction that these dealings will take, and will illustrate the influences that are beginning to play upon American public opinion. These men were Sakharam Ganesh Pandit, a Hindu; Paul Meng, a Chinese; Dr. Roy Akagi, a Japanese. They were all speaking in Seattle in the same fortnight and all, independently of each other, were carrying on a kind of a friendly propaganda, or "extension" work for the purpose of enlightening Americans about their particular lands. Mr. Meng and Dr. Akagi were "carrying the gospel" over the whole country, while Mr. Pandit was confining his "leavening" to the Pacific coast, extending into Canada. I would not intimate that there was anything sinister in their visits, only a kind of friendly "attack" upon American ignorance and prejudice!

Mr. S. G. Pandit is an interesting man and well calculated to weave threads of harmony between East and West. He bears degrees from the University of Bombay, is acquainted with Tagore, is an admirer if not a follower of Gandhi. He spent twenty years in India and has spent twenty years in America—being an American citizen, although an attempt was made during the war to take away his citizenship, which failed—which attempt describes some of the "un-American" acts that have been taking place of late in America. I listened while he spoke to a group of Negro preachers and editors about his experiences. He is a lawyer. I should judge an able one. It is worth noting that Mr. Pandit's approach in Seattle was through the Y. M. C. A. of the University. The same was the case of the other two. This particular "Y" has a "guest-room"—good idea, it seems to me—which

each of these men was invited to occupy. (Good observers inform me that the "Y" is the most hopeful spot in American universities for the expression of advanced ideas and international friendship.)

During four days of Mr. Pandit's residence at the "Y" he was invited to address half a dozen large classes in economics or philosophy, three large church groups (students), besides speaking over a radio to the high school assemblies of the state, a group of Negro editors, lawyers and preachers, the Labor College Forum, the Commonwealth Club and to hold a short institute with the Seattle Fellowship. To give here a list of the topics that were discussed in the Institute will reveal the kind of matters Mr. Pandit wished to get into the American public mind. Quite a repertoire: Gandhi, and his Message; Tagore, India's Poet-Philosopher; the Hindu Religion; the Sanskrit Language; American Democracy and Asiatic Citizenship (here was introduced his own experience in defending his own citizenship, a story carrying many surprises to American ears); Race Prejudice and Class Struggle; Crimes and Criminals; The Use of Property; A Criticism of Modern Science; A Criticism of Modern Morality; the Fourth Dimension or a Larger World; the Bible of India; Hindu Philosophy; the Races of Mankind.

Several comments on Mr. Pandit's visit are pertinent. There was a keen interest in Gandhi. Half of Mr. Pandit's addresses were upon Gandhi, and this at the suggestion of the hearers. Many of the young people seem to think that Gandhi comes close to being about "the best living Christian." The "spiritual hold" that a Hindu exercises upon an American is remarkable. The secretary of the "Y"—where Mr. Pandit was put up—referred to him as one of the most spiritual men "we have ever entertained." It looks to me as if men from the Orient—from India—were going to get a great hearing in America, as supplying something that American life lacks.

Many Americans notice this and explain it in different ways. Some say that it is the hold that the teachings of childhood have over their imaginations in the camels, the deserts, the turbaned "Wise Men from the East," etc. Others are wondering if the East has not secured a deeper hold on the principles of living, the men of the West being naturally a bit shaken over the questionable depth of their own social and political morality. I should not be surprised if the "Christ" whom people are whispering about, even in materialistic America, as "coming from India," the "Christ" that Mrs. Besant is suggesting as possible, would find a big crowd of Americans looking up into the sky, expecting him—with mouths, if not hearts, open!

The second man from the Orient that I have met this past week is Paul Meng. He hails from China, at least he did several years ago when he came as a student. He is young in years and spirit. "Of course China will get rid of extra-territorality—no question about that—but it is up to you Americans and the British to determine whether it shall be by force or in peace." And a big audience cheered those words. Paul Meng also stopped as a guest at the "Y" of the university. He, too, spoke to many classes, to many groups, held many interviews and gave a twenty minutes address to the Chamber of Commerce. He has mastered the "American language" during his several years in the colleges of the country. He is on the eve of getting a Ph.D. from Columbia University. He knows America well enough to tell Americans that they sing the "Star-Spangled Banner" more fervently than their Christian hymns. And he refers frequently to the "nationalistic religion" of America. And his audience laughs. It also laughs when he describes the Chinese version of the Creation story:

> "God first put some clay in his oven to make a man. He drew it out and found it was burned, over-done—this was the Negro.. . . He tried again, and in this trial the clay was found to be under-done—this was the White man. . . . He tried again, and when he drew it out from the oven it was just right, it was done brown—this was the Chinaman."

So Paul Meng is treating the American mind. He is sent out by the International council of the Y. M. C. A. I imagine that he is only the "first swallow before spring." Thousands of Americans who have raised a laugh over the "Heathen Chinese" are going to see themselves portrayed in the role of the "unbaked whiteman." This young student assured the Chamber of Commerce audience that the influence of Russia was no greater in China than in London or New York. "The militarist movement is growing. The Chinese are coming to believe that perhaps might is right." This student asks sarcastically of the chamber: "Touching business in Shanghai incorporated under the laws of the state of Delaware, whether Delaware is interested in enforcing its business regulations in Shanghai or not." And he continues to poke fun at "an age when Edison is considered an authority on the League of Nations and Henry Ford on religion."

Meng is a modern Chinese, and not a laundryman, either. Wherever he goes he, by his personality as well as by word, is appealing to Americans for justice for China—and there is lurking in the back-ground the sly intimation that if it isn't given by the Western nations, and that pretty quick, the new China will have it anyway. Meng told the chamber men that while the Chinese were sometimes funny in their blunders, they were not any more so than a certain foreign business concern in China which advertised, in Chinese characters, "Invest your useless money in our worthless bonds." Of course, the bond house meant, "Invest your surplus money in our worth-while bonds." Mr. Meng has not been backward in telling Americans exactly what to do—and they rather like it.

> "China must have freedom, and this for the good of Chinese development and American business. China must have reforestation, which means the purchase of American machinery. Ford affords a good example of what to do. He is educating 120 Chinese students in agriculture, and in a short time will be running 'Fords' in China,"

and of course the audience saw the point and laughed.

Americans must know more about China. He asserted that there was not a single university in America that had a chair in Oriental affairs which was occupied by a Chinese. This should be corrected, if Americans are to become familiar with things Chinese. If America is to have a profitable connection, there are two things that count most, first, the good-will of the Chinese people; second, the existence of a free and independent nation. Mr. Meng probably represents only the beginning of a Chinese "attack" on America. It looks as if it would be conducted by peppy, humorous, brilliant young men who will look the people square in the face and tell them the Chinese are out for justice and intend to get it, and the sooner it is seen and granted by Western nations—the better will it be for all concerned. And it will be done with a

smile and a gentle humor, that will remind the reporters of the best days of Mark Twain.

The third man from the Orient that I met is Dr. Akagi of Japan. He too represents the students of the Y. M. C. A. He too occupied the "guest-room" of the university. He too spoke many times, in private and in public. When you met him you did not think of religion and philosophy as you did in the case of Mr. Pandit. He did not have the wit and buoyancy of Paul Meng. The Japanese, having been bitten by the dog, are naturally more cautious in their approach. They have fewer illusions. They have some of the reticence and modesty of the British. He spoke to classes, groups, clubs, churches and gave out interviews to the papers. His influence was pacific; cooperation between America and Japan to maintain the peace of the Pacific being one of the themes he stressed. He held that cooperation between East and West was a crying need, and he urged it with all the power he had gained through getting an M. A. at the University of California and a Ph.D. at the University of Chicago. He sought to interpret the mind of Japan to his hearers. He said that Japan's feeling was not one of enmity, over the exclusion act, but of sorrow and surprise thus to be treated by a friendly neighbor. As for the settlement of the exclusion situation, he thought that it was not now Japan's affair, but it was up to America. Japan regarded herself as having been treated as a "baby-nation." Dr. Akagi spoke of the paradox America presented to him. Along with the other Western nations, America sought to exclude the peoples of the East, but insisted on coming among the peoples of the East and exploiting their riches. This would seem to imply that all they wanted was the material riches of the East. What often surprised him in Americans was their willingness to listen only to what they wished to hear. The situation of Japan in the problem of population, of colonization, of land, etc., were brought clearly to his hearers by Dr. Akagi.

These three men of the Orient are doubtless heralds of the new education to which the American mind will be subjected in the years to come—with probably excellent results. Strikingly, after writing these words, I turned to the radio program for the evening and behold it was on "Americanization." And the program was arranged by our friend, Mr. Maxfield, general secretary of the University "Y," where the three men from the Orient had stopped. And this was the program: 1. One of Schumann's pieces, exquisitely played by a Filipino, on an instrument of only one string; 2. Speech by a Negro telling of the progress of the American Negro, since slavery (such as owning one million farms, only 10 per cent now illiterate, etc.); 3. Speech by a Japanese, urging the doctrine of "get-together"; 4. Songs by two Russians; 5. Speech by an Indian; 6. Piano solo by a Negro; 7. Russian songs; 8. Speech by a Canadian, coming from the "Land of the Maple-leaf." The program closed with a solo by a Russian, "Song of a Siberian Tramp."

As I listened I reflected, the "Foreigners have got over in spite of exclusion laws, and here they are singing and talking to the people." And I thought, what will the Hundred Percenters do? Why, these foreigners have disregarded exclusion laws and broken into even "the King's chamber." These many voices coming over the air made me conscious of America's problems, but at the same time made me realize how rich and varied is America's life—and how interesting!

SYDNEY STRONG.

The Nobel Peace Prize

[From Our French Correspondent]

The English pacifist, E. D. Morel, was allowed to die without being accorded the Nobel peace prize, even though, braving insults, slanders, ostracism, he denounced the lies which dragged the French and English peoples into the war. Certain papers propose Mr. Briand and Mr. Chamberlain for this prize as a reward for Locarno. If that suggestion is followed, then will it be known that the best claim for the peace prize is not to struggle against war but to make it, in order to be able, when weariness, famine, failure and death strip the weapons from the hands of the combatants, to boast of having made peace.

Another thing will result from this. In the preface to his "Researches on Contemporaneous Wars," a volume which appeared in 1869, Paul Leroy-Beaulieu wrote:

"When the causes of these great events are studied closely and with some sequence, one gains quite a different idea from the universally accepted one. One perfectly certain fact stands out clearly from this examination, which is, that there is not a single war which has born the characteristics of necessity, not one which could not have been avoided, very honorably, very advantageously, for all parties concerned."

By bestowing the peace prize on Mr. Briand and Mr. Chamberlain the Nobel Committee will seem to be saying that this war was an exception, that the governments of France and England were right in permitting Russia to mobilize against Germany in reply to the Austrian note to Serbia and in so doing they have indeed deserved the prize. Will the Committee dare to do this?

Undoubtedly Mr. Briand and Mr. Chamberlain, who were not ministers in 1914, did not personally bring on the war, but they espoused it. They brought their stone to the edifice. Mr. Briand did not sign only the Locarno treaties. It was he who, when the central empires in December, 1916, offered to open negotiations, replied in the name of the Entente governments, in the famous letter to Mr. Wilson the following January, that they would not cease war because they were innocent and were following no selfish interests. At that very moment France secretly promised Russia that she would let her take Poland if Russia would allow her to take the left bank of the Rhine. Does it entitle one to a peace prize to have prolonged the war two years longer under a pretext so flagrantly hypocritical as this?

Mr. Briand has just raised Ambassador Bethelot to the dignity of a "grand officier" of the Legion of Honor for having been "his most valuable collaborator at Locarno." But Mr. Bethelot was also the most valuable collaborator of Viviani in 1914. This is the proof that to have worked for peace at Locarno does not preclude being responsible for the war.

It is unfortunate to have to deal with personalities.

But whose fault is it except those who seem to take pleasure in defying opinion? Let Mr. Briand and Mr. Chamberlain be accorded every reward, every recompense possible, but not the peace prize! That any one should even think of such a thing is an astounding audacity even though, since the war, we are accustomed to being no longer astounded at anything.

It can be questioned whether a person can be the recipient of the Nobel peace prize and belligerent at the same time since Mr. Roosevelt, who formerly received the prize for his good services at the time of the peace negotiations between Russia and Japan, demanded nothing less during the World War than that the pacifists should be hanged, and since Léon Bourgeois, who also received it for having uttered empty words at the pharisitical peace conference in 1907, nevertheless saluted the war as the triumph of civilization. But they did not become belligerent until after they had pocketed the prize and the Nobel Committee can plead that it was stolen. While today the candidates who have been proposed are covered with blood.

The Committee has been forewarned.

GEORG DEMARTIAL.

(Translation by A. Marion Holmes.)

The Misfortune of the Saints

It is the glory of the Catholic Church that she is the Mother of the Saints—sanctity is the note of Catholicity; it is this that separates the church from the world. In the mystic theology of the Catholic world the Church was conceived of the Holy Ghost and born of a Virgin Humanity. In the beginning of Christian history all the children of the church were equally the saints of the Most High God.

But as time went on and the Christian religion instead of being the conquest of the few became the inheritance of the many, only those were called saints as had attained to a high degree of sanctity. When worldliness flooded the lowlands of the Christian community the more ardent spirits, to escape the waters, climbed the mountain of holiness and there became the saints of the Most High and were so recognized by the rulers of the church. The more excellent of these holy men and women had their names written on the churches' roll of honor and special days were set apart for their worship: churches were named in their honor and their intercession was sought by the sinner.

The calendars of the Eastern and Western churches were over-crowded so that the common everyday sinner had no need to trouble God with his peccadilloes, he just turned the job of seeking divine pardon over to his patron saint.

Immediately before the Protestant Reformation the Saints had crowded God out of the pardon business and there was such a competition in the market because of the multitude of Saints and pardons, in consequencé, were so cheapened that the murderer or the adulterer could purchase a pardon for ten dollars, a perjurer for five dollars, thieves had to pay only 50 cents for the theft of ten dollars, and lesser sins could be condoned for 50 cents.

This abuse brought on the storm of the Protestant Reformation and the Saints were swept out of the business of pardoning in England, their places being taken by the courtiers of the King of England. In England a few of the saints were retained and their names enrolled on the calendar of the church, and, though they had lost their intercessory power, they still retained the formal honor of worship; like the present Kings of England, they reigned but did not rule.

This paucity of Saints has long been a sore distress to that school of clergy in the Protestant Episcopal Church who call themselves Catholics. As a solace for their sorrow these men were minded some months ago to increase the list of their holy men and women by borrowing their names from the calendar of the past. They compiled a list of the names of the ancient saints, called the black letter saints, and in the recent New Orleans Convention moved that these names be entered in the calendar of saints in the Protestant Episcopal Book of Common Prayer. But never were men more quickly squelched than these poor priestlings. The names of these holy men of old were hardly off their lips before there rose up in the midst of that convention a man of high standing and great influence; his name was George Woodward Wickersham, sometime Attorney General of the United States. He poured scorn and contempt on this list of names offered for admission to the calendar of Saints of the Protestant Episcopal Church. The telegraphic wires sent his words sizzling into every household of the land. With withering contempt he said:

> I do not know upon what principle this list of partly mythical, little known and unknown personages of the early and middle ages was made up. If it should not be struck out in its entirety, I should move to amend by including the name of George Washington and some others. But if a schoolboy had been asked to make up a list of those who had rendered a great service to humanity and had produced such a list as this, he would have been marked zero.

This blast of indignation issuing from the soul of George Woodward Wickersham swept this list of bygones back into the oblivion from which these priests of a dead past had tried to rescue them. And the sometime Attorney General was everlastingly right. There is no more conclusive proof of the loss of spiritual vitality by the modern church in general and the Protestant Episcopal Church in particular than its powerlessness to assimilate and sanctify the spiritual and intellectual heroism of its own age.

Are not our capitalistic saints, St. John Pierpont Morgan, St. Cornelius Vanderbilt, as powerful to control the workings of divine power as were St. Charles the Great and St. Godfrey de Boullion, the militant saints of the middle age?

What shall be said of a church which seeks for its saints in the musty libraries of the 12th and 13th centuries while its own times has produced such saints as Florence Nightingale and Jane Addams, as Charles Darwin, John Brown and Abraham Lincoln.

If the modern Church is to be saved from its senility, it must be declericalized, it must find its God not in the monastic close of medievalism, but in the workshop of the modern era.

ALGERNON S. CRAPSEY.

Rochester, N. Y.

St. Paul and Mahatma Gandhi

There is a remarkable passage in one of St. Paul's Epistles, called the Epistle to the Ephesians. It is to be found in the last chapter, from verse 10 onwards. I have often thought of this passage, when I have remembered Mahatma Gandhi; and it came with a vivid flash to my mind, only the other day, just before I sailed from Bombay, when a French letter came to the poet, Rabindranath Tagore, from that greatest of all living Frenchmen, Romain Rolland. In that letter the French writer spoke in the highest possible terms of Mahatma Gandhi and also of the poet. He called them the twin souls of India, each representing in his own way the spirit which India has truly taught down all the ages. Without either of them, the Indian Renaissance of our own day would have been imperfect. With both of them its message to the world was luminous.

Thus, as far as my memory serves me, Romain Rolland introduces his subject. Then he gave one of those characteristically lucid analogies which only the great French writer can present among the authors of Europe. "The more I think of it," he said, "the more I regard you, poet, as the Plato of the modern movement in India, and *Mahatma Gandhi as the St. Paul.*"

"Mahatma Gandhi as the St. Paul." The analogy had never occurred to me before; but when once the phase was written down by the French writer I could see at once a hundred remarkable resemblances. I cannot draw them out, one by one, in this article; for that is not my subject. But I would point out the striking fact, that St. Paul, with his volcanic nature, poured forth his new and strange thoughts like streams of molten lava, at white heat. These brooked no obstacle in their course when once the onward progress had begun. Yet it was the same St. Paul, who wrote the Hymn of Love, which for perfection of lyric beauty has never been surpassed.

In the same way when we think of Mahatma Gandhi, we feel at once the volcanic power of his nature. His thoughts, like those of St. Paul, flow like molten lava, overcoming all obstacles in the way. We feel that he can truly say with Browning:

"I was ever a fighter; now one fight more,
The last and the best."

Yet, it is the same Mahatmaji, whose almost passionate tenderness of affection wins for him the answering love of all who come near to him; it is the same Mahatmaji to whom little children run instinctively to have their fun and whom women worship for his utter gentleness. It struck me very much that Romain Rolland, who could only judge Mahatmaji from his writings, spoke of the "flaming heart of Gandhi." He understood his love.

St. Paul and Mahatma Gandhi have both of them been warriors in the cause of peace. Both of them could find no resting place in this world except in a prison cell. The Roman government was, in one respect, more merciful than the British. For the Roman Governor allowed letters to be sent out by St. Paul the prisoner, to cheer and hearten his followers in the outside world. This letter of the Ephesians was one such letter. St. Paul calls himself in it—in a noble phrase, "An Ambassador in Bonds."

What a wonderful letter might not Mahatma Gandhi have written to cheer those who are his followers, if he had received the same privilege which St. Paul had at Rome.

I come back, from this long digression, to the chapter in St. Paul's Epistle, which I wished to quote. "Put on," he says, "the whole armour of God."

God's armour, in which the true and happy warrior is to be clad, is not that of modern warfare, the armoury of bombs and aeroplanes and poison gas. That is Satan's armoury, and St. Paul in this very chapter speaks of the fiery darts of Satan, which have to be overcome. What, then, is the armour of God?

"Stand," he says, "having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of Faith, wherewith you shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."

Here is our armour, then—the whole armour of God—faith, righteousness, truth, peace, the word of God in the heart, the confidence in God, which brings salvation and victory in the end, established in the mind.

What marvellous weapons these were in Mahatma Gandhi's own hands. And how gloriously he wielded them! What faith! What courage! What reliance upon conscience alone. And, with all this, what a gospel of peace and love!

We, his followers, have not wielded these great weapons in the battle of love as Mahatmaji has wielded them. That is why we have failed and therefore once more we must go back and learn from him the secret of final victory.

"We wrestle," says St. Paul, "not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Young India. *C. F. Andrews.*

THE GLORY THAT DOTH EVERYWHERE ABOUND

In meditative mood I came upon
Three men at work preparing building stone.

Of each—to learn his inmost heart—I sought
The why and wherefore of the thing he wrought.

The first in answer said: "I work for pay—
So many dollars for eight hours a day."

The second gruffly said: "I labor just
To shape the stone and keep my eyes from dust."

The third declared, as one divinely thrilled,
"A holy temple do I help to build."

And of the three I knew the last had found
The glory that doth everywhere abound.

VICTOR E. SOUTHWORTH.

Correspondence

The Gandhi Autobiography

I.

Editor of UNITY:

Hearty congratulations on the Gandhi announcement! We ought to double or quadruple the subscription list.

I opened UNITY today, while eating with the head of a Boys' School. He saw the announcement and pushed a dollar over to me.

I think I will plan to form a "Gandhi Club"—to study (and follow) Gandhi—requirement for admission being taking UNITY for six months—this club to meet weekly and to use UNITY as a textbook for study.

Think many pastors might do this. Also Y. M. C. A. men.

Community Church could have a club of 100, couldn't it? If there were 1,000, 10,000 Gandhi Clubs in U. S. A.—the soul of the Nation might be saved! Further, as I think of it; isn't it this mission of UNITY to start 500 or 1,000 "Gandhi Clubs" in the next two or three months?

SYDNEY STRONG.

II.

Editor of UNITY:

Just a line to express my good joy on reading your announcement of Gandhi's autobiography. It will be a pleasure to subscribe to UNITY and to call the attention of others to the opportunity. Anything that promotes a comprehension of the spirit of Gandhi in America is of tremendously greater importance than the erection of million dollar cathedrals or Baptists temples on Riverside Drive.

Sincerely yours,
LYNDE DENIG.

"MARGERY" AND PSYCHICAL RESEARCH

[An Exchange of Letters]

I

Editor of UNITY:

Your editorial article in UNITY (Nov. 16) concerning mediumistic phenomena in general and the case of "Margery" in particular surprised me greatly, as I have all through these years thought of you as one of the very few people immune to prejudice and to the wiles of propaganda that sway the mass-minded. To hear you express an opinion on any matter was equivalent to an assurance that you had studied the facts, weighed the evidence and arrived independently at a bona-fide conclusion.

Only complete and näive ignorance of the history and data of psychic research would account for your pronouncement in this editorial. Your sincerity of conviction can not be questioned for a moment by anyone who knows you. Can it be that you are ignorant of the long roll of scientific investigators who, in England, France, Italy, Russia, Germany and in this country, have spent years in the most careful study of phenomena called mediumistic, have written treatises on the same and have, practically without exception, arrived at the conclusion that these phenomena do occur, that many of them are inexplicable under the physical and biological laws at present known, but that the aim of science should be to extend the borders of its knowledge and understanding to the point where these mysterious forces can be comprehended under a wider view of Nature's plan. Says the astronomer, Camille Flammarion, "One can presage that the religion of the future will be scientific, will be founded on a knowledge of psychical facts. The religion of science will have one great advantage over all that have gone before it—unity. Today a Jew or a Protestant can not believe in the miracles at Lourdes, a Mussulman hates 'the dog of a Christian,' a Buddhist can not accept the dogmas of the Western world. No one of these divisions will exist in a religion founded on the general scientific solution of psychical problems." This he wrote after thirty years of patient investigation of psychic phenomena.

I commend to you the following books, all of a scientific nature:

Sir William Crookes, F. R. S.—Researches in the Phenomena of Spiritualism. The Quarterly Journal of Science, London, 1870-1874.

Robert J. Thompson—The Proofs of Life After Death. Small, Maynard, 1902.

W. J. Crawford, Lecturer in Mechanical Engineering, University of Belfast—Hints and Observations for Those Investigating the Phenomena of Spiritualism. Dutton, 1918.

James H. Hyslop, formerly Professor of Logic and Ethics, Columbia University—Contact with the Other World. The Century Company, 1919.

Frederic W. H. Myers, Fellow Cambridge University England—Human Personality and Its Survival of Bodily Death. Longmans, 1920.

Gustave Geley, Director Institute Metapsychique International—From the Unconscious to the Conscious. (Trans.) Harpers, 1920.

Charles Richet, Professor a l'Université de Paris, Membre de l'Institut—Traité de Metapsychique. Paris, Alcan, 1922.

The Earl of Dunraven—Experiences in Spiritualism with D. D. Home. British Society for Psychical Research, 1924.

Von Schrenck Notzing, Physician in Munich—Phenomena of Materialization. Translated by Fournier d'Albe, D. Sc., Trench, London, 1920.

You say: "Margery, like every other medium ever adequately investigated is consciously or unconsciously a fraud." As far as I know, no such conclusion has ever been reached by any scientist of note who has really taken the trouble to investigate.

You say: "For if the dead have * * * no higher mentality than that revealed in the communications vouchsafed us by the séances, then we do not want to die." Even though this statement were entirely justified by the facts (which it is not), it would be no justification for a refusal to accept the validity of the facts if such validity could be proved. The scientific utilization of any of the forces of nature has always progressed by slow and halting steps. Also, we should have to eliminate all the commercialized fraud that hovers like a harpy over anything savoring of the occult. But we do not judge the medical profession by the "quacks" who throng in its wake. However, aside from the question of proving their "spirit" origin, mediums have furnished us with many "communications" of fine ethical value. For example, "Spirit Teachings," by the Rev. Stanton Moses, an Anglican minister of gentle and unimpeachable character, who, being himself a medium, exhibited in the mediumistic trance or semi-trance, both physical phenomena and automatic writing. The series of sermons that comprise this book was written in the latter manner, and I think you would be greatly astonished at their many points of agreement with your own way of thinking. He himself was greatly troubled by their contradiction of his own deeply-rooted Anglican beliefs. The question of the reality of their spirit-transmission is not to the point of your remark. It is certain that the writer believed them to be so. Also, what shall we say of the ethical merit of a large part of Swedenborg's teachings, or of the Revelations of St. John?

Indeed, it is impossible to demonstrate except on doubtful internal evidence that any of these out-pourings of the spirit were not the products of the medium's own dissociated personality. (Even in such case, the term "fraud" is not the right term to use.) It is just here, therefore, that the importance of the physical phenomena becomes apparent, as furnishing proof of the externality of the forces at work in their production. While to the unthinking scoffer, table-tilting, bell-ringing, etc., may seem trivial performances in comparison to the stage-tricks of a Houdini, it must be remembered that those who are seriously investigating mediumistic phenomena are not out for a vaudeville entertainment, but are intent on showing that if a single object should move even a single inch without there being any known sort of physical link of causation between the object and any person or thing in the vicinity, that here we have a phenomenon than which there could be nothing more challenging or veridical. That such phenomena have occurred is as well attested by competent observers as any other more or less obscure fact of science. It is the *explanation* that bothers the conventional scientist: He can not pigeon-hole it, therefore he will have none of it.

The case of "Margery" is remarkable in that there is also manifested the independent voice of Walter, a deceased brother of the medium, who carries on a spirited conversation with the sitters, surprising them with his ready wit

and his turning from topics gay to serious. I have had the good fortune to attend three séances with "Margery," in the company of distinguished physicians and other professional men and women. I can say that not only do I *believe*, but I *know* that the remarkable happenings that I saw and heard were genuine. Not only were test conditions such as to preclude the possibility of legerdemain or connivance, but I would as soon think of accusing Dr. and Mrs. Crandon of fraud as I would think of accusing you, Dr. Holmes, of fraud. They are both refined and cultured people with generations of refinement back of them. To accept the word of a man like Houdini, who is simply making stage-capital out of his connection with the Scientific American committee, would be ridiculous were it not so tragic in setting back the cause of truth. Compare his character and credentials, for example, with those of Dr. Mark Richardson, the distinguished physician who was the first to use the typhoid-serum in this country. The article by him that I am enclosing speaks for itself.

You say: "At last, a group of distinguished Harvard scientists enter the field and hold a long series of séances with the medium." If you will read the account of this investigation in the November number of the Atlantic Monthly, you will see that the investigation covered only eight sittings, and was planned and conducted by a Mr. Hudson Hoagland, who was then a graduate student at Harvard qualifying for his degree (which, by the way, I have learned that he did not receive). He tells us in a footnote that the Harvard Professors came on his invitation for only one sitting each with the exception of one who came for two sittings and Dr. Shapley who attended five. None of them took any real part in the investigation. I have seen these gentlemen's signatures under the signed minutes of the sittings in which control was reported "perfect" and "no evidences of fraud." Why then, you may well ask, did the Harvard Professors come out in the Boston Herald with the statement you have partially quoted? Because after the publication of Mr. Hoagland's article which had been entirely unexpected by them, they were interviewed by reporters and found themselves in a most embarrassing position. President Lowell was strongly averse to Harvard's assuming officially a favorable attitude toward Psychic research. I have it from an intimate and first-hand source, which I can not divulge without breaking a confidence, that this was simply another case of thought-control from above under economic pressure. The very first statement of their printed declaration was a dead give-away: "We, the undersigned, declare that the recent exposure of 'Margery,' the medium, had no official connection whatever with Harvard University."

If you will take the pains to read Mr. Hoagland's article critically, you will see it is a mass of contradictions, evasions and assumptions. Not once does he face honestly the real issue: Do these phenomena take place, or do they not take place, when the psychic's four limbs are under rigid control? Five minutes of such control would have settled the matter. But he did not wish to settle it affirmatively: so his colleague, Mr. Code, resorts to trickery and deception himself, in order to give full scope to their hypothetical arguments, which, to any one acquainted with the phenomena of hysteria and automatisms, are perfectly absurd. No scientific journal would publish such an article.

My own credentials that would afford some warrant for my expressing an opinion in the matter are as follows: My first degree was taken in Mathematics and Physics, my second, in Psychology and Anthropology. My only original scientific publication is on "Racial Differences in the Papillary Lines of the Palm," which was accepted and published by Dr. Hrdlicka of the Smithsonian Institution. I have been a close student of Psychology for upwards of thirty years. While I realize that these are very modest credentials, I do think that my background of training has saved me from "the love of being fooled."

By your love of truth and by your courage in upholding it against the power of organized conservatism and obscurantism, you have won a high place, in the hearts of the oppressed and of all those seeking a new and better way of life. Your power to influence the minds of others less stalwart than yourself is very great. You have therefore a greater responsibility than most men. That is why I have burdened you with this long letter without making apology.

HARRIET HOPKINS KEITH,
Associate Professor of Psychology,
Hunter College, New York City.

II

Dear Miss Keith:

I deeply appreciate the trouble which you have taken to write me so carefully in regard to "Margery" and the general problem of alleged spiritual phenomena presented by this medium. It is easy to see that you have written me with great earnestness and seriousness of purpose and yet I find in your letter the same spirit which I have found in other spiritualists with whom I have had contact in the past and which always baffles and discourages me. I refer to the perfectly plain assumption throughout your letter that there is something wrong with a person who is not a convinced spiritualist—that in my doubts of "Margery," for example, I am ignorant or wicked or prejudiced or a victim of the wiles of propaganda. I find all of these words and phrases and many others of the same kind scattered through your letter and they trouble me. Every spiritualist that I have ever encountered has carried a chip on his shoulder or nursed a grievance. It seems to be impossible to discuss the peculiarly difficult problems involved in this field with advocates of the spiritualist thesis in a spirit of good temper, earnest scientific inquiry and mutual respect. Why not, I can not imagine. Yet spiritualists, just like Christian Scientists, vegetarians, anti-vivisectionists, etc., always have this same outraged and injured attitude whenever their data is called in question. Perhaps the whole thing can be summed up by referring to your statement on page five of your letter, "I can say that I not only believe but I know ....." I simply can not argue satisfactorily with a person upon this basis of unreason. If you know anything at all you know that you do not know! In no field of inquiry do we know anything absolutely and forever. In this peculiarly difficult field it is impossible to know. We can believe with profound conviction but we can not know with certainty. And yet, after having made such a statement as this, you accuse me of having a closed mind. Unless you are slandering yourself, your mind is absolutely closed on this question—closed to every statement that does not agree with your findings. In my case, I don't find that my mind is closed at all. I am ready, as I have been for years, to consider and if possible accept any evidence favorable to the reality of spiritual phenomena; but I simply have to confess in honesty that up to the present moment I haven't found any such evidence.

Assuming that my editorial in UNITY could be explained only by my "complete and naive ignorance of the history and data on psychic research" you proceed to suggest that I read certain books and articles. May I say that, with the exception of the French and German authorities quoted, three in number, I have read or examined all of the items which you list. In addition, I have read many other books to which you do not refer, for example, the writings of Sir Oliver Lodge, and A. Conan Doyle, Dr. J. Minot Savage, Professor William James and others. For some of these writers I have profound respect and believe that anything they say must be considered with the utmost seriousness, for instance, Prof. Crookes and Prof. Myers. Others I accept with definite reservations, for example, Prof. Hyslop, whose testimony can be accepted only with the greatest caution by anybody who knew him. Still others, I regard with contempt, for example, Conan Doyle, whose record would be ridiculous if it were not so tragic. In addition to this literature, I have visited mediums. I have sat with a most remarkable medium in my own family and seen phenomena as remarkable in certain ways as any that I have ever read about. I have talked with Dr. Savage about his experiences. I still have to testify, however, that I have never found or seen or heard of one single bit of testimony that was in any way convincing. My attitude is exactly that of Prof. William James after all his years of study and research—that the case has not been proved. I would sum up my attitude under two headings: first, that the evidence is unsound; and second, that even if it were sound, it would prove nothing about survival after death.

Just a word about "Margery": I am incompetent to give any judgment as all that I know about "Margery" is second hand. I am competent, however, as any sane person is, of judging the judgments of others. Just consider my position! With a mind as open as I can make it, I receive and consider your testimony that "Margery" is genuine and that her remarkable deeds are real. On the other hand, I receive and consider the testimony of others—the original Scientific American Board and the Harvard group of professors—who say by an overwhelming and

impressive majority that Margery is a fraud, conscious or unconscious, and that her deeds are not genuine. With all due respect to everybody concerned, I believe that this testimony on the negative side outweighs your testimony on the affirmative side. I think that any jury in a court of law would say exactly the same thing. You ask me to read Prof. Hoagland's article in the *Atlantic Monthly* critically. I have already done that and can testify that I find none of the contradictions, evasions or assumptions of which you speak. I never read a more convincing scientific article in my life. Prof. Hoagland shows a mind absolutely unbiased, an attitude perfectly unprejudiced. He tells us without any bias at all the story of what he saw. The article is a beautiful example of the scientific attitude. To me it constitutes a final word so far as "Margery" is concerned, exactly as Prof. Munsterberg's testimony constituted the final word so far as Mme. Paladino was concerned. My mind is at least closed to the extent that I shall never take the trouble to read anything further about Mme. Paladino, and in the same way I shall never waste another moment of time on "Margery."* When the next medium comes along, however, I shall be as fresh and eager as ever to study the new testimony and experiments and I shan't be biased against this new medium because of others that up to date have failed. The spiritualist hypothesis is neither irrational nor impossible in itself and there may come at any time the moment when the evidence has arrived. I simply submit that that moment is not yet here.

With your kind permission, I should like to publish your letter in UNITY, as it is an able statement of the spiritualist point of view and I am unwilling that the columns of UNITY should be closed to any such statement. I don't want to do this, however, unless you agree.

Believe me, in all kindness and with great good will,

Very sincerely yours,

JOHN HAYNES HOLMES.

*I am ready to withdraw this statement as unfair. I shall keep an open mind toward "Margery" until at least my own first-hand experience can guide me.—J. H. H.

III

Editor of UNITY:

I am happy to acknowledge the receipt of your long letter setting forth so clearly your views on the matter of psychic research. Especially do I value your faith in the possibility that this peculiarly difficult problem can be discussed in a spirit of good temper, earnest scientific enquiry and mutual respect. Believe me, it was and is in that spirit that I address you. This should not preclude a perfectly frank statement of differences, under the assurance that it would not be taken as an offense. Contradiction is at best never pleasant. And since a writer's facial expression and inner tone of voice can not be sensed by the reader, there is a strong tendency on the part of the latter to inject whatever feeling may be uppermost in his mind at the time into the words of the writer. Nevertheless, Let our "yea" be "yea," and our "nay" be "nay." Only thus can we be really honest with ourselves and fair to our opponent.

Now you will pardon me, I hope, if I draw your attention to two very fundamental misunderstandings that arose in your mind from your reading of my last letter. You take for granted that I am a Spiritualist. Well, I am not a Spiritualist. I know next to nothing of their tenets, excepting what I have gathered incidentally in my readings on psychic research. As a psychologist, I am deeply interested in the latter study, and anxious that the many current misunderstandings and misconceptions regarding it should be cleared away. I have no cult to support and no special theory to plead.

Your second misunderstanding is concerned with a sentence which you quote as the keynote of my letter: "I can say that not only do I believe, but I *know* that the remarkable happenings that I saw and heard there (at the 'Margery' sittings) were genuine." Again you interpret me as vouching for a theory, when I referred to a fact of sense-perception. I saw, in bright red light, common objects—a small straw basket, a handkerchief, a circle of paper—at times not more than twelve inches distant from my eyes, i. e., at good reading distance, poise themselves in the air or move toward me over a wooden table-top, ultimately dropping into my lap. All this while, the medium and every one else in the room were clearly visible. I looked for strings, hairs, magnets; there were none. The movements of the basket were repeated toward every person seated at the table, and the basket was handled freely by every one. Each person, including myself, was permitted to take the bell-box in his or her hands, stand and turn completely around, the bell ringing or not ringing the while according to the prediction of "Walter." If you do not believe that these things really happened as described, I do not blame your skepticism. But to me, who saw, heard and felt, with senses alert, there was and is an absolute assurance of verity. The only experience that would be capable of shaking it, would be to see the same happenings brought about by someone who will submit to the same test conditions and demonstrate the normal means he employs for their execution. This neither Houdini nor Mr. Code has done, and I will venture to guarantee that they never will.

At the risk of making my letter lengthy, may I quote first from Prof. De Morgan and then from Sir William Crookes: Prof. De Morgan: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which can not be taken by a rational being to be capable of explanation by imposture, coincidence or mistake."

Sir William Crookes: "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they can not be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is a result of most careful investigation."

With statements like these, by most competent observers, thickly scattered through the annals of Psychic Research, do you wonder that I challenged your statement in "Unity" that "every medium who has ever been adequately investigated is consciously or unconsciously a fraud?" I hold also that the expression, "unconscious fraud," is a contradiction in terms, and therefore illogical and meaningless.

The so-called fraud of Eusapia Palladino was explained by Morselli as a phenomenon kindred to what is invariably seen in hypnosis where ideas suggested to the subconscious are carried out in active movements of the subject. It was also found that Eusapia, who was an ignorant and illiterate woman, would occasionally play childish tricks upon her investigators, which, however, could be detected with the greatest ease and never deceived anybody. The *important* point is that when her limbs were under full control, the phenomena were more vigorous and startling than when she was left free to move them. If it becomes a question of judging the judgments of others, then the scales should drop on the side of Morselli whose original contributions in the field of comparative anatomy and psycho-pathology have given him a position of first rank. Says Morselli of Eusapia: "These phenomena, the acceptance of which I at first thought to be due to deception or gullibility, to fraud or illusion of the senses, to simple faith or preconception, are, in the very great majority of cases, real and certain; and the small minority, as to which I am uncertain do not in any way disprove the existence of a category of extraordinary, preternatural facts, which depend upon the special organization or activity of certain individuals."

The credence one is willing to give to the observations of an investigator should not be controlled by one's feeling toward the hypothesis or explanation he advances for his data, but by the thorough-going conduct of his investigation, by the quality of his genius, and the permanent, original contributions he has made to the particular field of science in which the investigation lies. It is these achievements, in fact, that lend weight to his hypotheses, and not the other way around.

The contradictions, evasions and assumptions in Mr. Hoagland's article are as follows: His group, it appears, holds eight sittings with the medium, all told. During six of these, he measures the extent of the movement of the teleplastic arms and weighs the objects lifted by them. He also devises a board, ruled in inch-squares in lines of luminous paint as a background against which to observe the shape of the teleplastic arms. Control of the medium's limbs is reported "perfect," over the signatures of the sitters. Suddenly, at the seventh sitting, Mr. Code reports that one of "Margery's" luminous ankle-bands seems to be lying on the floor. Instead of picking it up and settling the matter at once, they wait until the end of the sitting,

when the anklets are found in place. Suspicion being aroused, however, Mr. Hoagland is quite sure he sees the form of a leg silhouetted against the co-ordinate board. But never once does he think of verifying his suspicion at the time, although it would have been the easiest thing in the world to do so. Every one knows the illusive nature of silhouettes. We wonder why the investigators were not clever enough to devise a control of the ankles that would have permitted trance restlessness but prevented the possibility of the leg's being lifted and swung over a table-top. The elaborate account of Mr. Code's acrobatic performances is no proof that the medium employed these means. On the contrary, we wonder why, if Mr. Code's acrobatic talents were the *raison d'être* for his inclusion in the group, he was not more keen on the matter of leg-control from the beginning. Mr. Code further commits the indiscretion of notifying the medium of their suspicions at a private meeting where there were no witnesses. They all now take it for granted that the legs will be put permanently out of commission, and that the arms will be responsible for the happenings at the next sitting, which they determine shall be their last. Mr. Code is to control the medium's right hand and Dr. Shapley, her left. The sitting starts in with even more remarkable phenomena than before. But Mr. Code, apparently, decides to double-cross his own investigating group. After the sitting he confesses that he purposely let go the medium's right hand, at what juncture we are not told, and then he saw her, (in pitch darkness), manipulate objects in her lap. Mr. Hoagland nowhere protests this secret disruption of his experimental controls, but accepts Mr. Code's word for what he "saw," with a guileless faith. Dr. Shapley, to be sure, lent some slight confirmation by stating that his right hand slipped from the medium's left palm to her wrist and that her fingers seemed to move in time with the phenomena; (this, to anyone acquainted with trance phenomena, is exactly what would be expected.) Prof. Shapley, Mr. Hoagland tells us in a footnote, doubted the reality of the trance. Astronomy being his specialty, of course he is entitled to an opinion on this matter. Mr. Code, however, to use Mr. Hoagland's expression, is "something of a psychologist" besides being a teacher of English and an acrobat. Mr. Hoagland himself has some claim to the first title as he was at that time a student of that subject at Harvard. So between them they work out a most remarkable theory in regard to the mental state of Dr. and Mrs. Crandon: The Doctor unconsciously hypnotises his wife who is thereby led to swallow miscellaneous objects that look, against the co-ordinate board, like "fly-swatters," "hockey-sticks," etc. With these, she produces the phenomena. They think she must secrete them within her anatomy, because, as Mr. Hoagland says, the most careful inspection by the examining nurse immediately before and after each sitting failed to reveal them. It must also be remembered that these "teleplastic arms" were, in the earlier sittings, proved "not to be made of rubber, leather, cloth, or other artificially produced dry, non-metallic material." We challenge anybody, including Mr. Code, to reproduce this phenomenon.

I do not blame the Harvard professors, who attended one of these sittings as visitors, for refusing to allow the prestige of Harvard University to be jeopardized by this investigation; but I do blame them for publishing in the newspapers positive conclusions on such slender evidence.

Whatever confidence the reader may place in the judgment of the individuals belonging to this Harvard group, as against the judgment of Mr. Bird, Dr. Richardson, and many others who have good reason to believe in the genuineness of the "Margery" phenomena, we must remember that scientific questions are never finally setlled by majority opinion, or by the methods of the law court. Fresh appeal to the facts must be made, with an improvement in *modus operandi* and instrumentation, until all sources of doubt disappear. All scientific discoveries rest ultimately upon sense-perception. If Harvard University does not appreciate its opportunity for making scientific study of these unique phenomena, we may be sure that other institutions or undominated individuals will. The truth will out.

I am sorry that this letter is so lengthy; but since you set so much store by Mr. Hoagland's article, I felt constrained to give you my analysis of it. In the article itself, the inconsistencies are not placed in such close juxta-position or made so apparent that he who runs may read. But please reread it and convince yourself that I have not departed from the facts.

With great fairness and courtesy, you offered to publish my last letter in UNITY. I should be very happy and grateful if you would do so provided your answer and my rebuttal be added. I realize that in your busy life this correspondence must come to an end; and should you wish to "have the last word," I should be satisfied to read it in UNITY, if you would be thereby saved the time and labor of making a personal reply.

With renewed expression of my highest esteem, I remain

HARRIET HOPKINS KEITH.

IV

Dear Miss Keith:

I am glad to have your second letter about this problem of psychical research and I want to thank you for the candor with which you continue your discussion and for the really valuable information which you present to me.

I am going to publish both of your letters in UNITY with my reply to your first one. I shall make no extended reply to your second letter because I want to publish this correspondence in the interests not of controversy but of information and truth. Your letters give a most valuable statement of the argument in favor of your viewpoint and I want the readers of UNITY to see it and study it as I have done.

In the interests of clarity I would state just this summary of my general position in relation to the evidence—first, that I don't trust and can not accept the reality of such evidence as you say that you know you have seen; our physical senses are too fallible to allow of such certainty as you express under the wholly unsatisfactory conditions of investigation invariably imposed by mediums; and second, granted that all that you have seen is valid, I see no connection between these facts and the hypothesis of spirit communication; I can think of several hypotheses much more reasonable which have nothing whatsoever to do with the future life.

May I just say one word in regard to my use of the word "spiritualist." In applying this to you I did not have in mind the spiritualist movement but rather the general attitude toward the question of accepting evidence of communication with the dead through mediums. My use of the word was a careless one and I hasten to make this correction.

In conclusion may I say that I wrote some years ago a rather full statement of my whole attitude toward this whole subject and I have not yet seen reason for modifying it. I should feel much pleased if you would read this at some time, as it contains my whole gospel, so to speak. You will find it as chapter V in my book, "Is Death the End?" published by Putnam.

Very sincerely yours,

JOHN HAYNES HOLMES.

The Krapotkin Library in Moscow

Editor of UNITY:

I am writing to ask your sympathy and advice with regard to a fund I am trying to raise for Mme. Kropotkin, the widow of Peter Kropotkin. She is living in Moscow, in the old house where he was born, and 76 cases of books and papers left behind by him in England have been forwarded to her to form a Kropotkin Library. But she has no money to live and carry out the work she wishes to do. I have collected some money in England but not enough, and now whilst I am in America I am anxious to find friends and admirers of Kropotkin's humanitarian work, who would like to give the further necessary help, and I shall be greatly obliged if you can suggest any names to whom I might apply.

I am leaving tomorrow to pay a visit to Miss Jane Addams at Hull House, Chicago, where letters may be addressed.

ANNE COBDEN-SANDERSON.

THE FIELD

"The World is my country, to do good is my Religion"

International Fellowship of Reconciliation

International.—*The Miner's International* at its Paris Congress in November, decided to issue an appeal to the workers of all countries to organize against war, and to agitate for the conclusion of peace in Morocco and Syria.

The League has set up a Commission to prepare a program for a Disarmament Conference. The Commission consists of representatives of fifteen countries. A searching questionnaire has been issued to the Powers designed to define more clearly the basis on which the "armament" of a country is to be computed. Among the questions submitted are these:

Is there a real distinction between offensive and defensive armaments?

How far can regional security make regional disarmament practicable or is disarmament impossible unless it is general?

* * *

Belgium.—*Armistice Day* was commemorated in Antwerp by La Réconciliation and the War Resisters by a successful meeting at which Marianne Rauze, Herr Lange from Berlin, Nina Minnema from Holland, and Reul, an ex-soldier, spoke to an audience of about a thousand people. A smaller meeting was held in Brussels next day. Herr Lange's speech was warmly applauded; some Communist opposition gave Marianne Rauze an opportunity fully to explain the pacifist position, which aroused great interest.

An Anti-Militarist Meeting of Young Socialists was held in Brussels on December 5. The speakers said that Locarno was not a real guarantee of peace; only the opposition of all men of goodwill could prevent war.

* * *

Bulgaria.—The fifteenth Anniversary of the death of Tolstoy was the occasion for meetings throughout Bulgaria, at which many prominent persons spoke of Tolstoy's life and teachings. A neat little pamphlet was also published of which many copies have been sold. Generally speaking, the young people inspired by Tolstoy's ideas and ideals are the most promising workers for peace and brotherhood in Bulgaria. They have branches or local groups in many cities and villages and get out a large amount of literature. They have a little weekly paper which during two terribly turbulent and dangerous years, has defended justice and humanity more boldly than any other Belgian publication. And they have suffered for their activity. They have been called Communists and Anarchists and some of them have been arrested, beaten and condemned. Their spirit, however, is stronger than ever and their influence is growing. They are the most hopeful embodiment of Bulgarian idealism.

In the recent misunderstanding between Bulgaria and Greece which arose as the result of an unimportant border incident, Bulgaria showed unusual self-control and a sincere desire to keep the peace. She refrained from attempting to enter Greek territory at any point; she offered no resistance to the advancing Greeks whatsoever, except about the city of Petritch. I was the first foreigner to enter several of the looted villages after the Greeks had left, and found corpses of murdered Bulgarians, bombarded houses, burnt houses, rifled granaries and utter destitution on every hand. The Greeks not only killed civilians and bombarded houses without any military necessity whatsoever, but also carried off everything of value from several occupied villages. Bulgaria at once appealed to the League of Nations and she gave all foreigners opportunity to see exactly what she was doing in the district where she was being attacked. This praiseworthy attitude of Bulgaria was due to two factors: first, the people are tired of war and want to live in peace; secondly, there was an International body to which they could appeal. If the little nations could come to have as much confidence in the League of Nations as individuals do in civil courts, many wars might be avoided.

"The exemplary conduct of the Bulgarians in this crisis gives us reason to believe that they will be a factor for peace and brotherhood in the Balkans."

* * *

Germany.—*The German Peace Kartell* held a well-attended Public Meeting in Berlin on December 2. Dr. Hans Grundei of the Centre Party, said that the Locarno Treaty, which was supported by the Catholic Peace Movement, meant the beginning of new work for pacifists. Dr. Rob. Kuczynski said that the psychological hindrances to economic unity must be overcome, and Antonie Pfüllf, a woman member of the Reichstag, urged young people to create a new spirit in the world, by which the Treaty will become more than a scrap of paper. Heinrich Ströbel of the Reichstag said that Germany should work loyally for general disarmament; we must have faith for the building up of a United States of Europe. In conclusion, Dr. Quidde urged pacifists to utilize the spirit of Locarno for the development of real world peace.

The Women's International League held a Congress at Weimar in the autumn, on the subject of "Non-Violence" in Education, Politics and Economics. A resolution was adopted in favor of reform in Criminal Law, by the substitution of remedial treatment for the idea of punishment. The Conference took a definite stand for immediate Military and Economic Disarmament, and urged the establishment of a European Customs Union as well as an International Economic Conference in connection with the I. L. O. On the ground of inevitable exploitation, the Conference voted against Colonies in any form for Germany, in spite of the fact that some sections of the public have recently been demanding Colonies or Mandates.

* * *

Franco-German Relations. — The German section of the Women's International League has formed a practical scheme for reconciliation in the devastated areas of France. German or French people are urged to buy trees and plant them in place of the dead stumps which mark the ravages of poison gas.

* * *

Great Britain.—*The No More War Movement* held its annual Conference in London on December 7. The year's report showed a 30 per cent increase in membership; 30,000 signatures had been obtained for total disarmament. Under a new international scheme of direct co-operation between War Resisters, the British Movement is making itself responsible for helping War Resisters in Czecho-Slovakia and Roumania.

The Youth Section Conference sent a message of greeting to all young people who are working for peace, and declared its conviction that individual refusal of war service is the best means of overcoming militarism.

* * *

Holland.—One of the Dutch boys who took part in the International Youth Camp at Chevreuse last August underwent a term of imprisonment as a conscientious objector, shortly before Christmas. He was only one of twenty-six Conscientious Objectors in the same prison.

* * *

Ireland.—The people of Great Britain and Ireland have been taken by surprise by an unexpected settlement of the Boundary dispute between the Free State and Northern Ireland. What is termed "an Irish Locarno" has turned a bitter *impasse* into a cordial agreement. The boundary remains unaltered; the Free State is relieved by Great Britain of the share of the National Debt debited to her; and other financial questions between the countries are settled. The initiative is given to Northern Ireland to summon together the governments of North and South in order to discuss questions of common interest. Regarding the settlement President Cosgrave of the Free State has said: "I believe that this agreement, signed in the spirit of goodwill which prevailed between all parties, lays the foundation of a new era in Irish history, an era in which North and South will make a united effort for the betterment and development of the country as a whole, and in which goodwill and the security which comes from mutual confidence will bear fruit in the political life of the nation."

* * *

Russia.—*A New Conscription Law* has been published by the Moscow Government by which all citizens between 20 and 40 years of age may be enrolled. The first two years are devoted to preliminary training, which is followed by one to five years of real military service. The tribunals have changed their policy of granting exemption merely to religious Conscientious Objectors, and denying it to the "intellectuals." It is uncertain whether this is a sign of slackening in class persecution, or of a growing sympathy with Pacifist principles. The following Conscientious Objectors have been released from prison at Moscow: Velikanoff, Kolpachnikoff, Sidorof,

Blohms and Melnikoff, while Mishnin was permitted to help his family during three months of the summer, returning to complete his sentence on December 5. Idgeviski, though exempted as a Tolstoyan, was assigned to the Front in Turkestan as a military doctor, refused and was condemned to five years' imprisonment and the confiscation of a third of his fortune.

* * *

Switzerland.—*Refusal of Military Service.* In November, the Divisional Court sentenced an engineer aged 28, a lieutenant in charge of a Howitzer Battery, to four months' imprisonment with military punishment and a year's loss of Civil rights. He had ceased to take part in his military work and refused sanitary service as an alternative, on religious and humanitarian grounds; he is now serving his sentence in the fortress of St. Maurice.

* * *

Japanese Brotherhood Scholarship

Last year, the Japanese students of New York, conceived the idea of staging several Japanese dramas at International House and giving the proceeds to found a scholarship to send an American student to Japan. Through their untiring efforts, $1,500 is now available. Applications will be received from native born Americans, men and women, between 25 and 35 years of age. The award will be made to the candidate who is judged by the Committee to be the best investment.

Inquiries should be addressed before April first to the Japanese Brotherhood Scholarship Committee, International House, 500 Riverside Drive, New York.

The award will be made not later than May first.

Committee of Award: Mr. Harry E. Edmonds, Chairman, Director, International House; Dr. Nicholas Murray Butler, President, Columbia University; Dr. Caroline E. Furness, Professor at Vassar College; Dr. Sidney L. Gulick, Federal Council of Churches; Mr. Hideshigi Kashiwagi, Yokohama Specie Bank; Dr. Hideyo Noguchi, The Rockefeller Institute for Medical Research; Mr. Hirosi Saito, Consul General, New York; Mr. Henry W. Taft, President of the Japan Society; Mr. Shigeji Tajima, Mitsui & Company; Messrs. R. M. Kamide, S. Katsumi, H. Matsuno, H. S. Matsushita, M. Nagasawa, T. Asari, Student Representatives.

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